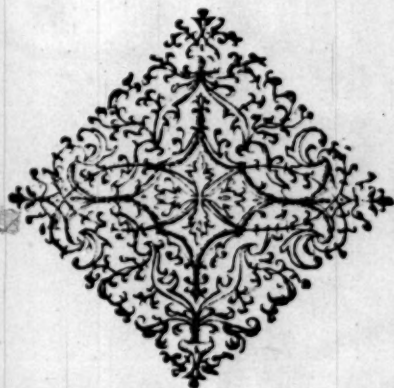


THE HONESTIE OF THIS AGE.

Proouing by good circumstance
that the world was neuer honest
till now.

By BARNABEE RYCH Gentleman, Seruant to the Kings
most Excellent Maiestie,

Malui me diuitem esse, quam vocari.



Printed at London for T. A. 1614.

THE
HISTORICAL
AND
GEOGRAPHICAL

DESCRIPTION
OF
THE
CITY
OF
LONDON

AND
THE
COUNTY
OF
MIDDLESEX

By
J. A. Trollope Esq.

TO THE RIGHT HONORABLE SYR *Tho-*

*mas Middleton Knight, L. Maior of the
Honorable Cittie of London.*



MOST HONORABLE LORD,
to auoid idlenes, I haue with
Domitian endeuoured to catch
Flies, I haue taken in hand a
text, that will rather induce
hatred, then winne loue, I
haue spoken against those ab-
horinations, that are not lesse odible in the sight
of the powers of heauen, then monstrous to bee
tollerated heere vpon the face of the earth: I haue
grasped at greater matters, then (some will say) is
fitting to be handled by a Souldiers penne.

The *Adulterer* will not indure it, the *Drunkard* will
be angry with it, the *Blasphemer* will sweare at it, the
Bribe taker will despise it, the *Papist* will malice it, to
conclude most Honorable) there is no guiltie con-
science that will willingly entertaine it.

Remayning then in some doubtfulnes of mind,
to whom I might bequeath it, that would eyther
grace or giue countenance vnto it, I was promp-
ted by Report of your Lordships worthinesse that
now in the course of your gouernement in this
Honorable Cittie of London, you haue set vp those

The Epistle Dedicatorie.

lights for the suppressing of severall sorts of sinnes,
that as they haue already aduanced your applause,
amongst those that bee of the best approoued ho-
nesty, so they will remaine for euer in Record to
your perpetuall prayse.

Let not therefore my boldnes, seeme presump-
tuous, that being altogether vnknowne to your
Lordship, haue yet presumed to shelter my
lines vnder your Honorable name,
and thus in affiance of your Ho-
norable acceptance, I rest to
doe your Lordshippe
any other kinde
of seruice.

Your *Lordships* to commaund

BARNABE RYCH

By the Authour

To

To all those Readers that
are well disposed.

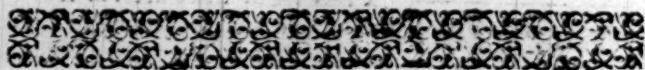


ENTLEMEN, there are but fewe in these dayes, that are willing to heare their faultes : but they are fewer by a great number that are willing to amend them, Find faults, could neuer yet get grace, for *Adultery* is crept so closely into our bosomes, that smoothing *Flatterie* is more dearely esteemed, then reprehending *Veritie*.

I confesse my selfe to be ill beholding to mine owne tongue, that could neuer flatter, lipe, nor lye : Nature hath made the carriage of my wordes to bee something harsh and dull, yet when they seeme to be most slow, perhaps sometimes they be most sure : I speake plainly, & I meane honestly : and although my wordes bee not imbroydered with high morality, I care not : for I leaue that to *Schollers, Masters of Art and Methode*.

If my lynes be plaine and true, they so much the more resemble their *Sire*, and for children to be like their *Parentes*, besides the *Midwife* will giue it a blessing, so it is a signe they be *Legitimate* : defectes I know they cannot want, that in their procreation were bred and borne before their time, for as I coude yett of them in an instant, so I was deliuered againe in a moment : and these abortiue brates that are thus hastily brought into the world, though they seldome prooue to haue any great vigor or strength, yet I hope these will prone to be of as honest and plaine dealing as their father.

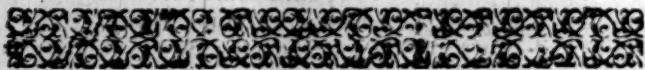
I make no doubt but they will please as many as I desire to content, and those are Good men, and *Virtuous* women : for the rest that are gauled, if I rubbe them vnawares, it is but *Chance-medly*, and then I hope I shall obaine a pardon of Course, protesting aforehand that I haue not aymed at any one particularly that hath not a guiltie conscience to accuse himselfe : if any man will thinke them to be too bitter, let him vse it as an *Apothecaries* pill, that the more bitter, the better purging.



To the Muses.

Pierian sisters, Types of true Renowne,
the radiant lights of Art and sacred skill:
I come not to implore a Ladwell Crowne,
where I wish to decke my rude vntutred quill.
Nor doe I seeke to climbe Parnassus hill.
In brieft the world of Folly I vphrayde,
Yet dare not presse, Faire Dames to craue your aide.
I smoothe no sinne, I sing no pleasing song,
I cloake no vice, I seeke to bleare no eyes,
I would be loath to doe Minerva wrong:
To forge vntuths, or decke my lynes with lyes,
I cannot fable, flatter, nor disguise.
Yet mounted now on Tymes discerning stage,
I stand to note the Follies of our Age.

FINIS.



The Honestic of this age.



WHEN Philip that was the Father of the great *Alexander*, was leuying an armie for the warres which hee intended against the *Athenians*, and that through all the partes of *Macedonia*, the Countrey was filled with the noyse of shrill sounding Trumpets, and of rathing Drums: and that the people in like maner, as busily bestirred themselves to helpe and set forward the souldiers, that were then making readie to follow the Capitaines.

Euery man being thus in action about this great preparation, in the midst of all this busin^s, *Diogenes* beganne to rolle and rumble his *Tubb*, still tossing and tumbling it from place to place, in that vnaccustomed manner that some that did behold him, demanded of him his meaning in the matter: why (said *Diogenes*) do you not see this strange alteration, that euery man is doing of somewhat now on the sodaine and why should not I be as busie as the best? I cannot be idle and although I can do nothing else, yet I will rumble my *Tubb* amongst them, if it be but to hold them company.

I would apply this president in mine owne excuse, that nowe in this quicke sprited age, when so many excellent wittes, are endeavouring by their penhes to set vpp lightes, and to giue the world new eyes to see into deformitie, why should not I that can doe little? yet apply my selfe to doe something, if it be but with *Diogenes* to rumble my *Tub*: yet I know I shall offend, for the world is so lull a sleepe in pleasures lap, that they cannot indure any rumbling noyse,

that should awaken them out of that sweete sleepe of securitie, hee that would please the time must learne to sing *lullaby* to *Folly*: & there is no *Musicke* so delightfull as the smoothing vp of sinne.

How many worthy Preachers be there in these daies that haue with *Heracitus* bewayled the iniquitie of the time, and that haue thundered forth the iudgements of God, which the holy scriptures haue threatned to fall vpon impenitent sinners, but what doe lamentations auayle? they doe but make a rumbling like *Diogenes Tubb*, the sound is no sooner past, but it is as quickly forgotten: let them weepe therefore that list with *Heracitus*, I will make my selfe a little merrie with *Democritus*, I will laugh at the Follies of the world, let the world laugh as fast againe at me, I looke for no better: and not onely to be mocked at, but likewise to be wounded and tortured with lying and slaunderous tongues.

The blaspheming wretch, that is ready to make the heauens to tremble with whole vollies of oathes that hee will thunder forth, but for the wagging of a straw, will bitterly sweare and protest against me.

The licentious Whooremaster, that in hunting after Harlots, consumes himselfe both in body and soule, will censure me.

The beastly Drunkard, more loathsome then a Swine, when he hath so ouercharged his stomacke, that hee can no longer holde (together with his drasse) will vomit out my reproches.

The finicall Foole, that by his nice and queint atyre may well be resembled to the *Sea Mermaid* seeming halfe a man and halfe a harlot, will not forbear to mocke & deride me,

The bribing Officer, will bitterly curse me.

The Tradesman and Shopkeeper, that doe buy and sell vanities, will grudge and murmur at me.

The

The country *Smayne*, that will sweate more on sun-dayes dancing about a *May poole*, then hee will doe all the weeke after at his worke, will haue a cast at me.

The infamous *Harlot*, that prostitutes her selfe to euerie vicious *Lecher*, will pronounce mee an open enemy to woman kinde.

Olde mother B. the bawd will shut her doores against me.

Now what will become of me that shall be thus beset with such a graceles company, let me beseech your prayers, you that be wise and iudicious, you that bee endued with wisdom and knowledge, let me yet finde fauour in your eyes, I rather desire my confirmation from those fewer in number, whose names are enrolled in the book of life, then from the multitude, treading those steps that doe assuredly lead to a second death.

And you good & gracious women, whom the holy scriptures doe auow to be more precious then pearle, let mee intreat your fauourable aspect.

You Damoseles and yong gentle-women, that are no lesse adorned with modestie then garnished with beautie, I haue euer regarded you with a reuerent estimation.

You married wiues, that are ornified with honestie, wisdom and vertue, I doe acknowledge you to be the glory of your husbands.

The whole sexe of woman kinde in generall, as well olde as young, that haue not tainted their owne credites with ouer much immodest boldnesse, I doe honour them, and I doe prostitute my selfe for euer to doe them humble seruice.

I haue heard speaking of the *Golden Age* of the worlde, and some will say it is long sithens past, yet some others doe thinke, that the true golden age (indeed) was neuer till now, when gold and gifts doe compasse all things: but if I might giue my censure, I would call this, the *Honest age of the world*,

The Honestie

I confesse that in former ages the worlde hath beene simple and plaine dealing, but neuer honest till now.

Till now that *Bribery, Vsurie, Forgery, Periury*, and such other like impieties, are honest mens professions, & that those indeuours that in times past were accounted abominable, are now made vsuall trades for honest men to liue by.

Till now that rich-men be faultlesse, and must not be reprehended in their drunkennesse, in their blasphemies, in their adulteries, they must not be blamed, nor howe soeuer they oppresse and extort, the poore must not complaine.

And who dares take exceptions, but to a meane Magistrate that is crept into an office, perhaps by corruption, no, it is dangerous to looke into his abominations: but hee is sure to perish that will but open his lippes to speake against his ill.

And what a dangerous matter would it bee to call such a Lawyer, a *Pick-purse*, that will take vpon him the defence of a matter, that in his owne conscience, he knoweth to be vniust, and yet will send his *Clyent* home foure times a yeare, with an empty purse.

And he that robbes the Realme of corne, and of all other commodities, transporting it beyond the seas, is hee not an honest trading Marchant, and what is he that dares cail him *Theefe*?

And how many Tradesmen and Shop-keepers are there that to vent their counterfeite stuffe, will not sticke both to lye, to sweare, and to vse many other colusions whereby to deceiue, yet who dares tell him that he is but a common *Cosiner*.

No, it is more safetie for a man to commit sinne then to reprove sinne, and what an easie matter is it now for a man to be Honest, ouer it hath beene in times past, when every v-surer, euery briber, euery extortioner, euery picker, euery robber,

robber, euery adulterer, and euery common drunkard is an *Honest* man.

And he that will otherwise deprauē them, there is law for him, he must stand to the mercy of twelue men, a *jury* shall passe vppon him, and hee shall be conuict in an action of *Slander*.

I am halfe ashamed to speake of the honest men that be in this Age, and mee thinkes when I haue to doe with some of them, I should borrow his manners, that hauing to tell a sober tale to a Iustice of peace, would still begin his speeches with *Sir reuerence of your worships honesty*.

The fellow had learned good manners, and we may well put a *Sir reuerence* when wee doe speake of honesty nowe a dayes, for euery rich man is an *Honest* man, there is no contradiction to that, and this makes a number of them to gather wealth they care not howe, by the vndoing of their poore neighbours because they woulde be honest.

In former ages, he that was rich in knowledge was called a wise man, but now there is no man wise, but he that hath wit to gather wealth, and it is a hard matter in this Age, for a man to rayse himselfe by honest principles, yet we doe all seeke to climbe, but not by *Jacobs Ladder*, & we are still desirous to mount, but not by the *Chariot of Elys*.

Vertue hath but a few that doe fauour her, but they bee fewer by a great many in number that are delirous to follow her.

But is not this an *honest Age*, when ougly vice doth beare the name of seemely vertue, when *Drunkennes* is called *Good fellowship*, *Murther* reputed for *Manhoo*, *Lechery*, is called *Honest loue*, *Impudency* *Good audacitie*, *Pride* they say is *Decency*, and wretched *Misery*, they call *Good Husbandry*, *Hypocrisie*, they call *Sinceritie*, and *Flattery*, doth beare the name of *Eloquence*, *Truth*, and *Veritie*, and that which our predecess-

fors would call flat *Knauery*, passeth now by the name of wit, and policy.

Then he vppon Honestie, that is thus poluted by men, I hope yet amongst women, wee shall finde it more pure and vndehled.

In former ages, there were many imperfections attributed to women, that are now accounted no defectes at all, neyther are they thought to bee any scandals to their reputations.

Moses seemeth in a sort, to scoffe at some foolish nicities, that were vsed amongst women in his time *Deut*, 28.

And the Prophet *Esay* agayne reprehendeth the wanton gestures that were vsed by the daughters of *Sion* in his daies at their *Haughtinesse of minde*, at their *Stretched out neckes*, at their *wandering Eyes*, at their *walking*, and their *Mincing* as they passe through the streets: then he setteth downe (as it were) by innumeration so many vanities, as for breuities sake I will here omit to speake of *Esay* 3.

As *Salomon* pronounceth the prayses of those women that be good, so hee marketh out a number of capitall offences whereby we might know the ill. And the ancient Romans banished out of their Cittie, all women that were found to be dishonest of their tongues: yet tollerating with those others that were well knowne to be dishonest of their bodies: thinking the first, to bee more pernicious then the last, because the infirmity of the one proceeded but from the frailtie of the flesh, but the wickednesse of the other from an vngracious and a wicked minde: but now, the bitternesse of a tongue, the pride of a haughtie heart, the shamelesnesse of a face, the immodesty of a mind, the impudency of looks, the rowling of wanton eyes, the lewdnes of manners, the lightnesse of behauiour, the loosenesse of life, nor all the rest of those notes that *Salomon* hath left vnto vs (the true markes
of

of a wicked woman) all this is nothing, nor these imputations are no blemish to a womans credit.

Is shee not to be charged with the abuse of her bodie, it is well, shee is honest, what care we for the deformities of the minde.

Will you see now, a womans honestie is pent vp in a litle roome, it is still confined, but from her girdle downewards.

Is not this a happie age for women, menne haue manie faults whereby to taint their credits, there is no imperfection in a woman, but that of her bodie, and who is able to proue that, one payre of eyes will not serue, 2. paire of eyes will not be beleueed, there must be 3. witnesses at the least, to testifie the matter.

How shall we be now able to iudge of a Harlot, especially if shee be rich, and hath abilitie to bring her accuser to the *Comissaries Court*: wee must not condemne her by her outward show, by her new compounded fashions, by her paynting, by her poudering, by her perfuming, by her ryoting, by her roysting, by her reuelling, by her companie keeping, it is not enough to say she was lockt vppe with a gentleman all night in a chamber, or that she had become seene in a strangers bedde: her *Proctor* will make you to vnderstand a litle Latine, if you be not able to proue *Rem in Re*, you hau: slandered her, you must not beleeeue your owne eyes in such a case, but you must cry her mercy.

This is it that doth make *Harlots* so scant, as they be now in *England*, not a *Strumpet* to be found, if a man would seeke from one end of the towne to another.

A general corruption hath ouergrowne the vertues of this latter times, and the world is become a *Brothell house of sinne*: It is enough for vs now if we seeke but for the resemblance of vertue, for the soueraigntie of the thing it selfe, we neuer trouble our selues about it.

Both men and women that are the very *Slaves* of sin, will yet stand vpon their credites and reputations, and somtimes putting on the *visard* of *vertue*, will seeme to march vnder the *Ensigne* of *Honestie*.

Whether will you tend your steppes, which way will you turne your eyes, or to whom will you lend your listning eares but you shall meete with vice, looke vpon vanitie, and heare those speeches, that doe not onely tend to *Folly*, but sometimes to *Ribauldry*, other whiles to *Blasphemy*, & many times to the great dishonor of God.

Will you walke the streetes, there you shall meete with sir *Lawrence lack-hand*, in a Cloake lined through with Veluet, and besides his Dublet, his Hose, his Rapier, his Dagger, not so much but the Spurs that hang ouer his heeles, but they shall be beguiled.

Will you nowe crosse the way a little on the other side, there you shall meete with Sir *Henry haue little*, so trickt vppe in the tipicke and span new fashion, that you would looner take him to be *Proteus* the God of *Shapes*, or some other like *Celestiall power*, then a vaine *Terestiall Foole*.

Your eares againe, shall bee so incumbred with the rumbling & rowling of *Coaches*, and with the Clamours of such as doe follow them, that are still crying out *O good my Lady bestow your charitable Almes vpon the Lambe, the Blind, the Sicke the diseased, good my Lady one peny, one half peny, for the tender mercy of God we beseech it*: but let them call and cry till their tongues do ake, my Lady hath neyther eyes to see, nor eares to heare, shee holdeth on her way, perhaps to the *Tyre makers Shoppe*, where shee shaketh out her Crownes to bestowe vpon some new fashioned *Atire*, that if we may say, there be deformitie in Art, vpon such artificall deformed *Periwigs*, that they were fitter to furnish a *Theater*, or for her that in a *Stage play*, should represent some Hagge of Hell, then to bee
used

vſed by a Chriſtian woman, or to be worne by any ſuch as doth account her ſelfe to be a daughter in the heavenly *Ieruſalem*.

I am aſhamed nowe to aſke you to goe into any of theſe *Drinking houſes*, where you ſhould as well ſee the beaſtly behauour of *Drunkardes*, as likewise heare ſuch ſwearing and blaſpheming as you would thinke the whole houſe to bee dedicated to loathſome ſinne, and that hell and Damnation were both together there alreadie reſident.

Will you now goe viſit the Shop keepers, that are ſo buſie with their *What Lick you ſir, or what is it you would haue bought*: & let vs take a good ſuruey, what the comodities be that they would thus ſet forth to ſale, and we ſhall find that as *Diogenes* paſſing through a Fayre cryed out, *O how many things are here to be vented that Nature hath no neede of*, ſo wee may likewiſe ſay, *O howe many gaudy trifles are here to bee ſolde*, that are good for nothing, but to maintaine pride and vanitie.

If ſometimes wee happen to hyt vppon ſuch neceſſaries, as are (indeede) behouefull for the uſe of man, let the buyer yet looke to himſelfe, that he be not ouerſed by deceit and ſubtiltie.

Shall we yet make a ſteppe to Weſtminſter Hall, a little to ouer-look the *Lawyers*.

My ſkill is vnable to render due reuerence to the honorable *Iudges*, according to their worthineſſe, but eſpecially at this inſtant as the Benches are nowe ſupplied, neyther would I eclips the honeſt reputation of a number of learned Lawyers, that are to be held in a reuerent regard, and that are to be honoured and eſteemed, yet amongſt theſe there bee a number of others, that doe multiplicate ſutes and drawe on quarrelles betweene friend and friend, betweene brother & brother, and ſometimes betweene the father and the ſonne,

and amongst these although there bee some, that can make good shift to send their Clients home with penileſſe purses, yet there be other some againe, that at the end of the tearme doe complaine themselves that their gettings haue not bin enough to defray their expences, and doe therefore thinke that men are become to be more wise in these dayes, then they haue beene in former ages, and had rather put vppe a wrong, then see a Lawyer: but I doe not thinke there is any such wisdom in this age, when there are so many wrangling spirits, that are so ready to commence suites, but for a neighbours Goose, that shall but happen to looke ouer a hedge: now what conceipt I haue in the matter, I will partly make manifest, by this insuing circumstance.

As the worthy gentlemen that haue beene Lords Maiors, of the honourable Cittie of London, haue beene generally renowned for their wisdom in gouernment, so they haue beene no lesse famed for their Hospitality and good house-keeping, during the time of their Maioralties.

Amongst the rest there was one, who long sickness being readie to set himselfe downe to his dinner, with his company that were about him, there thronged in on the sodaine a great company of strangers, in that vnreuerent manner, as had not formerly beene accustomed, whereupon one of the officers comming to the L. Maior, sayd vnto him, *If it please your Lordship here be too few stooles, Thou lyest Knaue* (answered the Maior) *There are too many guests.*

Now I am perswaded that if Lawyers (indeed) haue iust cause to complaine of their little gettings, it is not for that there be too few suites, but because there be too many Lawyers, especially of these Atturnies, Soliciters, and such other petty *Foggers*, whereof there be such abundance, that the one of them can very hardly thriue by the other: And this multitude of them, doe trouble all the partes of Englande.

The

The profession of the Law, I doe acknowledge to be honorable, and (I thinke) the study of it should especially belong to the better sort of gentlemen: but our Innes of Court, now (for the greater part) are stuffed with the off-spring of *Farmers*, and with all other sorts of Tradesmen, and these when they haue gotten some few *Scrapings* of the law, they do sow the seedes of suits, they doe set men at variance, & do seeke for nothing more then to checke the course of Iustice, by their delatory pleas: for the better sort of the learned Lawyers, I doe honour them.

They say it is an argument of a licentious commō wealth, where *Physicians* and *Lawyers* haue too great comminges in, but it is the surfeits of peace that bringeth in the *Philistians* gaine, yet in him there is some dispatch of businesse, for if he cannot speedily cure you, he will yet quickly kill you, but with the Lawyer there is no such expedition, he is all for delay, and if his tongue be not well typt with gold, he is so dull of Language, that you shall not heare a comfortable worde come out of his mouth in a whole *Michaelmasse Terme*: if you will vnlocke his lips, it must be done with a Golden fee, and that perhaps may sette his tongue at libertie, to speake (sometimes) to as good a purpose, as if he hadde still beene mute.

Let vs leaue the Lawyer to his study, and let vs now looke a little in at the Court gate, & leauing to speake of those few in number that do aspire to the fauour of the *prince*, by their honest and vertuous endeouours, let vs take a short suruey of those others, that doe labour their owne aduancements, by base and seruile practises, by lying, by slandering, by backbiting, by flattering, by dissembling: that haue no other meanes whereby to make themselues gracious in the eye of greatnesse, but by surrendering themselues to base Employments, that doe sometimes poyson the eares of Princes, and

under the pretence of common good, do obtaine those suits that doth oppresse a whole common wealth, & but to maintaine the pride and prodigalitie of a priuate person.

In the Courts of *Princes* euery great man (placed in authority) must be flattered in his follies, praysed in his pleasures, commended in his vanities, yea his very vices must be made vertues, or els they will say we forget our duties, wee malice his greatnes, we enuy his fortunes: and hee that will offer sacrifice to *Thraso*, must haue *Gnato* to be his *Priest*: for the itching eares of *vaine glory*, are best pleased when they be scratched by *Flattery*.

By these steps of smooting, Courtiers must learne to climbe and more hyts vppon preferment by occasion, then eyther by worthines or good desert.

In the Courts of *Princes*, *Fornications*, *Adulteries* & *Rauishments*, and such other like, haue bin accounted yong Courtiers sports.

Honest men haue beene there oppressed, Ryboulds preferred, simple men scorned, innocent men persecuted, presumptuous men faouored, flatterers aduanced.

Let the Prince himselfe be neuer so studious of the publique good, yet not seeing into all enormities, he is compassed about with those that be enormous: let *Tryan* prescribe good Lawes for eternall memory, yet where are they sooner broken, then in the Court of *Tryan*: let *Aurelius* store his Court with wise men, yet euen there they doe waxe dissolute.

A princes Court, is like a pleasant Garden, where the *Bee* may gather *Honny*, and the *Spyder* sucke poyson: for as it is a Schoole of vertue to such as can bridle their mindes with discretion, so it is a Nursery of vice, to such as doe measure their willes with witleffe vanitie.

It hath beene holden for a *Maxime*, that a proud Court, doth

doth make a poore Countrey: and that there is not so hatefull a vermine to the common wealth, as those that are Surnamed, *The Mouthes of the Court*: but Courtiers will not be easely dasht out of countenance, for it is a Courtiers vertue, to be confident in his owne conceipt, and he that is so resolute, will blush at nothing.

But now to make an end of this suruey of vanity, let vs yet make one iourney more, and it shall bee to the Church, and at that time when the Preacher is in the pulpit, and we shall there see such Hypocrisie, such counterfeiting, such dissembling, and such mocking with God, that were it not but that as his wrath so often kindled against vs for our sinnes, should not yet as often be quenched againe by his mercy, it could not bee, but that the iustice of God would euen there ataynt vs,

There you shall see him, that in his life and conuersation (to the shewe of the world) when hee is out of the Church liueth, as if he made doubt whether there were any God or no, yet he will there ioyne with the Preacher in prayer, and will cry out *O our Father which art in heauen.*

Hollowed be thy name (sayth the common Swearer) who with unhallowed lyps, doth euery day blaspheme the name of God.

And he that reposeth his whole felicitie in the transitory pleasures of this world, that doth make his gold his God, & whose heauen is vpon this earth, will there beseech in prayer, *Lord let my kingdome come.*

Another that doth repine at the ordinances of God, that will murmure and grudge at those visitations wherewith it pleaseth him sometimes to afflict vs, will yet make petition, *Thy will be done on earth as it is in heauen.*

There you shall see him to make intercession for his dayly Bread, that will polute himselfe all the weeke after, with his

daily drinke.

But what a misery is this, that the contentious, the malicious, the wrathfull, and for him that doth seeke reuenge for the least offence that is offered vnto him, sometimes by bloudie reuenge, sometimes by sutes of law, and at all times with great rigor & violence, and will yet craue by petition, *Lord forgiue vs our Trespases, as we forgiue them that trespasse against vs*, drawing therby their owne damnation vpon their owne heades, when at the day of the generall Sessions, the great Iudge shall say vnto them, *Ex ore tuo, te Iudicabo*, depart from me thou cursed creature, thy portion is amongst the *Hypocrites*: for as *faith* without obedience, is no *faith* but the true marke of an *Hypocrite*, so profession ioyned with malice, is as certaine a note of *Hypocrisie*.

There you shall see the *Extortioner*, the *Adulterer*, the *Blasphemer*, vnder the colour of deuotion, so transforme themselves into a show of sanctimony, that during the time of the Sermon, they doe seeme to bee *saynts*, but being out of the Church doore, a man would thinke them to bee *Demy Devils*.

There you shall see the *Vsurer*, the *Briber*, the *Broaker*, with their books laid open before them, turning ouer leaues as busily, as if they were in their Counting *Houses* casting vp of their debts, and calculating what summes were owing vn to them: there you shall see the *Marchant*, the *Shopkeeper*, the *Tradesman*, and such others as doe liue by trafique, by buying and by selling, lifting vp their eyes, heauing vp their hands, and making show, as if they were inflamed with a hot burning Feuer, of a fiery burning zeale.

But they doe vse *Religion*, as women doe vse their paynting stufte, it serues but to couer their deformities, they haue one Conscience for the Church, another for the Market, and so they keepe a good one for Sundayes, it makes no matter for
all

all the weeke after.

Should I speake now of women, they doe make as great a show of deuotion as men, and although there be a number of them graue and godly matrones, zealous, and well inclined married wiues, gracious and godly disposed damoisels, and yong maydens, that are no lesse vertuous indeed, then they doe make shewe for: yet there bee a number of others that do rather frequent the Church to see new fashions, then to gather good instructions, and a number of them rather to be seene themselves, then to seeke God.

Now what zeale is that zeale, that will neyther let slippe a Sermon, nor lette goe a new fashion: this strange atiring of themselves may well bring admiration to *Fooles*, but it breeds laughter to the wise.

You shall see some women goe so attyred to the Church, that I am ashamd to tell it out aloud, but harke in your eare, I will speake it softly, fitter in good sayth, to furnish A.B.H. then to presse into the *House of God*: they are so be paynted so be periwigd, so be poudered, so be perfumed, so bee starched, so be laced, and so bee imbrodered, that I cannot tell what mentall vertues they may haue that they do keepe inwardly to themselves, but I am sure, to the outward show, it is a hard matter in the church it selfe to distinguish between a good woman, and a bad.

Our behauiours, our gestures, and our outward attyres, are tongs to proclaime the inward disposition of the mind, then away with this pretended zeale, let vs not make Religion a Cloake for *Impietie*.

If we will seeke Christ, let vs seeke him so as we may finde him, in the high way of humilitie, but not of pride and Impudency.

I thinke amongst many women that are thus frequenting Sermons, there be some that will catch at some prety sounding

ding words, and let the matter slip, that they ought especially to attend: as the poore gentle-woman that was so dismayed at the Preachers wordes, who discoursing to his auditory of the generall day of Iudgement, how we should be then called to a stricte and a strayght account: the poore gentle-woman being returned to her owne house with this newes, beganne to fall into a sodaine fit of weeping, which being marked by some friends that were about her, they besought her to make knowne vnto them, the cause of her griefe, her answer was, that shee was but now come from a Sermon, that had so troubled her in her thoughts, that shee could not refraine from sheding of teares: those that heard her, thinking that shee had beene stricken with some godly remorse in remembrance of her former mislead life, beganne to comfort her, telling her how God had mercy in store for all penitent sinners, and her teares so distilled being an argument of her heartie repentance, there was no doubt in her, but to hope of saluation.

Alas (saide shee) it is not the remembrance of my sins that doth thus perplexe me, but when I consider with my selfe, what a great assembly will then make their appearance at the day of that generall Sessions which the Preacher spake of, it maketh me to weepe to thinke howe ashamed I shalbe to stand starke naked before such a presence (as he saies) will be then in place.

See here the very height of a gentlewomans disquiet, what a scruple it was that thus incumbred her Conscience, God grant there be not many others that doth make the like collections, and that will sometimes be disputing of the Preachers wordes, which they be no lesse able to conceiue, then vnwilling to followe: there be many that will seeme to professe Religion as well men as women, and that with great zeale and feruency, but they liue not thereafter, even those
that

that by their outward show, do thirst after knowledge, those that will turne ouer many leaues & seeke out seuerall Chapters, and when they hyt vppon some interpretation to nourish their sensualitytie, they stay there, and are the worse for their reading.

Sonne of man (sayth God to the Prophet *Ezechiell*) *my people sit before thee, and they heare my wordes, but they will not doe them, their hearts goeth after Couetousnesse.*

To speake against sinne in this age, it is like the filling of *Daneas Tubs*, and cyther they thinke there is no God at all, or else they thinke him to be such a one, as it were as good there were none at all: for it is lesse dangerous for a man to commit sinne, then to reprove sinne.

To reprehend *Drunkennesse*, *Whordome*, *Blasphemy*, or to speake against that pryde, that God will surely punish, wee must not doe it, they will say wee are too bitter, too byting, too satiricall, and thus we are more afraid to offend vicious men, then we are desirous to please God.

But tell me now thou beastly *Drunkard*, thou vicious *Adulterer*, thou *Swearer* and prophaner of *G O D S* holy name, which of you, if you had a wife that had played the *Strumpet*, if shee should come vnto thee with submissiue words & shewes of repentance, and that vpon the hope of her amendment, thou wouldst pardon what was past, wouldst thou not thinke it much if thou hadst forgien her once, that shee should afterwarde play the harlot againe, but if thou hadst so much kindnesse to remitte the second fault, if she should yet come the third time, with one of her *Roaring boyes* in her company, & should play the Harlot before thine owne face, (thou thy selfe standing present) and would yet with smyling countenance, & inticing shewes, offer to come & kisse thee, wouldst thou not desie her, wouldst thou not spire at her, wouldst thou not spurne at her, wouldst thou not ab-

horre her,

Then what doest thou thinke of thy GOD (if I may so tearme him to be thy God) whom thou thy selfe hast disauowed, and broken that contract, which was made between him and thee, when thou wert baptized, that runnest euerie day from sinne to sinne, a whoring, till perhaps on Sundaies, and then thou goest to Church with a smiling countenance to dissemble and flatter with God, and wilt seeme to come and kisse him, nay thou comest to mocke him, & to speak the truth, to tempt him, for Sunday it selfe is scarce ouerpast, but thou returnest backe againe to thine Adultery, to thy Drunkenesse, to thy blasphemie, to thy vsury, to thy bribery, to thy periurie, to thy pride, to thy vanitie, and to all the rest of thy former impieties: dost thou not tremble now at the iudgemēts of God, dost thou not feare his vengeance sodainly to fall vppon thee?

Perhaps thou wilt thinke thy selfe to be in no danger, and wilt but iest at me, that would but put thee into some foolish feare: well iest at it and spare not, but when *Time* hath done his office, thou shalt see what will come of iesting.

They were wont to say, the world did runne on wheelles, and it may well bee, it hath done so in times past, but I say now, it goes on *Crouches*, for it is waxen old, blind, decrepit and lame, a lymping world God knowes, and nothing but halting betweene neighbour & neighbour, betweene friend and friend, betweene brother and brother, and downe right halting (sometimes) betweene the Father and the childe, the Son that will craue his Fathers blessing in the morning, will wish him dead before night, that hee might enioy his inheritance: And as the world is become thus lame & lymping, so it is otherwise growne so far out of reparatiōs, that (I thinke) there is no hope of amendment, the best remedy were, if euery man would mend one, and that will not bee perfor.

performed in hast, for we imitate nothing but what we doe see, and whom doe we see setting vp that light, that might shine vnto vs in example, no the world is become feeble, her spirits are spent, shee is growne *Bis puer*, she is become childish, and begins to doat a fresh on that shee sometimes scorned.

The possession of gold, vnlawfully gotten, was wont to be called a capitall offence, nowe there is nothing more desired.

In *Diebus illis*, they bent their whole endeouours to winne honourable reputation, but now for popular praise & vaine ostentation.

Our predecessors ordained Lawes whereby to restrayne the prodigall from spending their owne wealth in ryot and excesse, but nowe there is no expence so laudable as that which is spent in vanitie.

In former ages, they thought him to be but a badde states man, that had aspired to ouermuch wealth, but now there is nothing more dispised, then for a man to bee poore and honest.

The olde fashion was to doe well, but nowe enough to speake well.

In the olde time to performe, but nowe enough to promise.

Men were wont to blush when they went to borrowe money, but now they are ashamde to pay their debts.

Flattery hath beene accounted the profession of a *Knaue*, but now, it is better for a man to flatter too much, then not to flatter at all,

The monuments of goodnes are so weather beaten, that iniquitie and antiquitie, hath almost left no Charecter thereof vndefaced.

If men should degenerate as fast the next age, as they haue

done but within the compasse of our owne memory, it will be a madde world to liue in.

Children must receiue by tradition, what is left vnto them by example from their parents, they can go no further then Imitation, & what was it but example, that brought downe fire and brimstone vpon *Sodome* and *Gomorah*, when the abominations of the elder, were still imitated by the yonger.

Children can neyther heare nor see, eyther at home or abroad, but that which is altogether eyther vaine or vnlawfull.

Howe is it possible that the daughter should bee bashfull where the mother is past shame, or that shee should bee continent, where the mother is impudent.

The olde prouerbe is, *If the mother Trot, howe should the daughter Amble*: but there be some parents, that doe thinke the most speedie way of preferment, is to bring vppe their daughters in audacious boldnesse, to make them impudent and past shame.

Cato depriued a *Senator of Rome*, but for kissing his wife in the presence of his daughter.

We doe not fashion our selues so much by reason, as wee doe by example, for custome and example are arguments good enough to make vs to follow any fashion.

We are become like *Labans Sheepe*, led by the eye, we conceiue but of what we do see: and the vulgare seeing nothing but apparances, make th iudgement onely by that which is subiect to the sight.

To bee vertuous, why it is a Capitall crime, and there is nothing more dangerous then to be securely innocent.

Our auncients fought for the true effectes of vertue, and we onely but hunt after a vayne popular prayse.

How innumerable and (almost) ineuitable traps are set in the tract of vertue, and that in all her walks, perhaps we may
hyt

hyt of some one now and then, that will kisse the *vizard* of *vertue*, but shewe them the true face, and you turne all their kisses into curses, there be few that doe vndertake the tract aright, no, our whole studie is how wee may liue in pompe, in pride, in pleasure, but we haue no care at all, neither how to liue, nor how to die well.

Wee doe seeke rather howe to couer faults, then howe to mend faults, yea, the most sharpest and quickest witted men, thole that bee called the wise-men of the world, what bee their policies, or whereunto doe they apply their wits, but to couer their naughtinesse.

If they haue a litle good amongst a great deale of ill, they thinke that good to be vtterly lost, that hath not the eyes of the world to witnesse it, and to giue it an applause, so that if they doe any good, it is but to the end to bee seene and to be praysed by men, for in secret they will doe nothing.

If they forbear to doe euill, it is for feare the world should knowe it, and were that feare taken away, they would sticke at nothing.

I thinke there is not a more pernicious creature in the world, then is a man, if hee bee both wise and wicked: for where the wit is bribed by affection, there the weapons of *Reason*, are many times wrested, and sometimes managed against *Reason* it selfe, neyther is there any thing that maketh vs to be more vnreasonable, then that which we call *Natural Reason*.

The wisdom of the flesh (that is indued with knowledge) hath often times more indangered, then the feeble force of simple ignorance.

A wicked man indued with litterature, is the worst of all men, and amongst Christians, none more pernicious then the *Holy Hypocrite*.

Origine hath left vnto vs, this caueat for our instruction,

tion, *The Hereticke* (sayth he) *that is of good life, is much more hurtfull, and hath more authoritie in his words, then he that doth discredite his doctrine, with the lewdnes of his life:* so that we may conclide those vices to be most abhominable, that are most desirous to looke like vertues: now it were a hard matter for me to distinguish betweene men, who were good and who were bad, but if I might giue my verdict to say who were the wisest men nowe in this age, I would say they were *Taylers*: would you heare my reason, because I doe see the wisdom of women to be still ouer-reached by *Taylers*, that can every day induce them to as many new fangled fashions, as they please to inuent: and the wisdom of men againe, are as much ouer-reached by women, that canne intice their husbandes to surrender and giue way to all their newe fahgled follies: they are *Taylers* then that canne ouer-rule the wisest women, and they be women, that can besot the wisest men: so that if Ma. Maiors conclusion be good, that because *Iacke* his yongest sonne, ouer-ruled his mother, and *Iackes* mother agayne ouerruled M. Maior himselfe, and M. Maior by office ouerruled the Towne, *Ergo*, the whole Towne was ouerruled by *Iacke*, Ma. Maiors sonne: by the same consequence, I may likewise conclude, that *Taylers* are the wisest men: the reason is alreadie rendered, they doe make vs all *Fooles*, both men and women, and doe mocke the whole worlde with their newe inuentions: but are they women alone that are thus seduced by *Taylers*, doe but looke amongst our gallants in this age, and tell me, if you shall not finde men amongst them to be as vaine, as nice, and as gaudie in their attyres, as shee that amongst women is accounted the most foolish.

And howe manie are there, that if they doe thinke themselves to be but a little out of the *Taylers discipline*, they will beginne to grow as Melancholy, and to looke as drouisly, as the poore *Amorist*, that is but newly stricken to the heart,
with

with the coy aspect of Dame folly, his dearest beloued (and scarce honest) mistress.

Wee are forbidden by the Scriptures to call our brother Foole, this is it that makes mee something to forbear, yet when I chance to meete with such a newe fangled fellowe, though I say nothing to him, yet GOD knowes what I thinke.

The holy scriptures haue denounced a curse no lesse grievous to the *Idole-maker*, then to the *Idole* it selfe: now (vnder the correction of *Diuinitie*) I would but demaund, what are these *Puppet-making Taylers*, that are euery day inuventing of newe fashions, and what are these, that they doe call *Attire-makers*, the first inuenters of these monstrous *Periwigs*, and the finders out of many other like immodest Attires: what are these, and all the rest of these *Fashion Mongers*, the inuenters of vanities, that are euery day whetting their wits to finde out those *Gaudes*, that are not onely offensive vnto God, but many wayes preiudiciall to the whole Common wealth: if you will not acknowledge these to be *Idolemakers* yet you cannot deny them to be the *Devils engines*, vngodly instruments, to decke and ornifie such men and women, as may well be reputed to be but *Idolles*, for they haue eyes, but they see not into the wayes of their owne saluation, & they haue eares, but they cannot heare the Iudgements of God, denounced against them for their pride and vanitie.

These *Enginers* of mischiefe, that like *Moles* doe lye and wrot in sinne, till they haue cast vppe a mount of hatefull enormitie against *Heauen*, they may well be called, the *Souldiers* of the *Deuill*, that will fight against the mightie hand of God.

There are certaine new inuented professions, that within these fourtie or fiftie yeares, were not so much as heard of, that are now growne into that generalitie, and are hadde in

such request, that if they doe flourish still, but as they haue begunne, I thinke within these very fewe yeares, the worthy Cittizens of London, must bee enforced to make choise of their *Aldermen*, from amongst these new vpstart companies, which in the meane time doe robbe the Realme of great summes of money, that are daily spent vpon their vanities.

As these *Attire-makers*, that within these 40. yeares, were not knowne by that name, and but nowe very lately, they kept their lowzie commoditie of *Periwigs*, and their other monstrous Attires closed in Boxes, they might not be seene in open shew, and those women that did vse to weare them, would not buy them but in secret.

But now they are not ashamed to sette them forth vpon their stalles, such monstrous *Map-powles* of *Hayre*, so proportioned and deformed, that but within these 20. or thirtie yeares, would haue drawne the passers by to stand and gaze, and to wonder at them.

And howe are Coach makers and Coach-men increased, that fiftie yeares agoe were but fewe in number, but nowe a Coach-man, and a *Foot-boy* is enough, and more then euery Knight is able to keepe.

Then haue we those that be called *Body-makers*, that doe swarme through all the parts both of London & about London, that are better custumed, and more sought vnto, then he that is the *Soule maker*.

And how many *Items* are brought in for the bodies wantonnesse, but not so much as a *Memorandum* for the Soules blisshednesse.

The bodie is still pampered vppe in pompe, in pride, and in the very dropsie of excesse, whilest the soule remayneth, poore, naked, and needy, and the *Soule* that giueth a feeling to the bodie, doth not yet feele her owne euill, nor neuer remembreth her owne misery, but in the euill which shee
there

there endureth.

But he that some fortie or fifty yeares sithens, should haue asked after a *Pickadilly*, I wöder who could haue vnderstood him, or could haue told what a *Pickadilly* had beene, either fish or flesh.

But amongst the trades that are newly taken vp, this trade of *Tobacco* doth exceede: and the money that is spent in smoake is vnknowne, and (I thinke) vnthought on, and of such a smoake as is more vaine, then the smoake of sayre words, for that (they say) will serue to feede *Fooles*, but this smoake maketh *Fooles* of *Wise men*: mee thinkes experience were enough to teach the most simple witted, that before *Tobacco* was euer knowne in *England*, that we liued in as perfect health, and as free from sicknesse, as we haue done sithens, and looke vppon those (whereof there are a number at this present houre) that did neuer take *Tobacco* in their liues, and if they doe not liue as healthsome in bodie, and as free from all manner of diseases, as those that doe take it fastest: they say it is good for a *Cold*, for a *Pose*, for *Rheums*, for *Aches*, for *Dropsies*, and for all manner of diseases proceeding of moyst humours: but I cannot see but that those that doe take it fastest, are asmuch (or more) subiect to all these infirmities, (yea and to the poxe it selfe) as those that haue nothing at all to doe with it: then what a wonderfull expence might very well bee spared, that is spent and consumed in this needlesse vanitie.

There is not so base a groome, that commes into an *Alehouse* to call for his pot, but he must haue his *pipe* of *Tobacco*, for it is a commoditie that is nowe as vendible in euery *Tauerne*, *Inne*, and *Alehouse*, as eyther *Wine*, *Ale*, or *Beare*, & for *Apothecaries Shops*, *Grocers Shops*, *Chaundlers Shops*, they are (almost) neuer without company, that from morning till night are still taking of *Tobacco*, what a number are

there besides, that doe keepe houses, set open shoppes, that haue no other trade to liue by, but by the selling of Tobacco.

I haue heard it tolde that now very lately, there hath bin a *Cathalogue* taken of all those new erected houses that haue set vppe that Trade of selling Tobacco, in London & neare about London: and if a man may beleeuue what is confidently reported, there are found to be vpward of 7000. houses, that doth liue by that trade.

I cannot say whether they number Apothicaries shoppes, Grocers shops, and Chaundlers shops in this computation, but let it be that these were thrust in to make vppe the number: let vs now looke a little into the *Vidimus* of the matter, and let vs cast vppe but a sleight account, what the expence might be that is consumed in this smoakie vapoure.

If it be true that there be 7000. shops, in and about London, that doth vent Tobacco, as it is credibly reported that there be ouer and aboue that number: it may well bee supposed, to be but an ill customed shoppe, that taketh not fise shillings a day, one day with another, throughout the whole yeare, or if one doth take lesse, two other may take more: but let vs make our account, but after 2. shillings fixe pence a day, for he that taketh lesse then that, would be ill able to pay his rent, or to keepe open his Shop Windowes, neither would Tobacco houses make such a muster as they doe, and that almost in euery Lane, and in euery by-corner round about London.

Let vs then reckon thus, 7000. halfe Crownes a day, amounteth iust to 3. hundred ninetie thousande 3. hundred seuentie-fue poundes a yeare, *Summa totalis*, All spent in smoake.

I doe not reckon now what is spent in Tauernes, in Innes in Ale-houses, nor what gentlemen doe spend in their owne houses

houses & chambers, it would amount to a great reckoning, but if I coude deliuer truly what is spent throughout the whole Realme of Englande, in that idle vanitie, I thinke it woulde make a number of good people (that haue anie feare of God in them) to lament, that such a masse of Treasure, should be so basely consumed, that might be employed to many better purposes.

I haue hitherto perused the vayne and idle expences that are consumed in *Tobacco*, now by your fauours, a little to recreate your wearyed spirits, I will acquaint you with a short *Dialogue*, that was sometime discouried betwene a *Scholler*, and a *Shoe-maker*, which happened thus.

A *Scholler* (and a maister of *Artes*) that vpon some occasions being here in London, driuen into want, hytting vpon a *Shoe-maker*, beganne to make his mone, and told him that he was a maister of the seauen *Sciences*, that was in some distresse, and besought him to bestowe some small courtesie on him, for his reliefe.

The *Shoe maker*, hauing ouer heard him first wying his lippes with the backe of his hande, answered him thus: are you a maister of seauen *Sciences*, and goe vppe and downe a begging, I will tell you my friende, I haue but one *Science*, and that consistes but in making of *Shoes*, but with that one Science, I doe liue, and with it I doe keepe my selfe, my wife and my family, and you with your seauen *Sciences* to bee in want, I cannot beleeeue ye.

Sir (said the *Scholler*) I tell you a true tale, the more is my griefe, I am a *Scholler*, and I haue proceeded maister in the seauen *Liberall Sciences*, and yet (as my fortune hath conducted mee) I am dryuen into distresse, and would bee glad but of a poore reliefe.

Aha (quoth the *Shoe-maker*) nowe I vnderstand yee, you are a maister of the seauen liberall Sciences: I haue heard of

those same liberall sciences before, but I perceiue they are not halfe so bountifull to the Purse, as they bee liberall in name: weill I am sory for ye, but I haue no money to bestow, yet if good counsell would serue your turne, I could sette you downe a course, howe you might liue, you shoulde not neede to begge.

Sir (sayd the *Scholler*) good Counsell commes neuer out of season, to a man that is wise, I will giue you thanks for any aduise you will giue me that is good.

Then (quoth the *Shoe-maker*) you shall let alone those same seauen Sciences that you name to be so liberall, & you shall enter your selfe into any one of the 3. companyes that haue nowe better taking, and are growne to be more gainefull, then all the seauen Sciences, that you haue hitherto learned, and put them all together.

And what be those three companies (sayde the *Scholler*) that you so much commend.

They are three companies (sayde the *Shoe-maker*) that are now in most request, and haue gorten all the Trade into their owne hands, the first is to keepe an *Ale house*, the 2.^a *Tobacco House*, and the third to keepe a *Brothell House*.

I haue done with my *Dialogue* and I thinke of my conscience the *Shoe-maker* aymed something neare the marke, for he that did but see the abundance of *Ale-houses*, that are in euery corner, I thinke he would wonder, howe they could one liue by another, but if he did beholde againe, how they are all replenished with Drunkardes, euery houre in the daie (and almost euery minute in the night) and did yet agayne see their beastly demeanures, heare their blasphemies and their vngodly words, their swearing and their ribauldrie, would tremble for feare, least the house should sinke. For *Tobacco Houses* and *Brothell Houses*, (I thanke God for it) I doe not vse to frequent them, but actiue mindes must haue
exercise,

exercise, and I thinke to auoyd the inconuenience of a *Brothell House*, it were better of the twayne, to sitte in a *Tobacco House*.

It hath beene a great faction, that in former ages, would still vndertake to support *Bwdery*, and they haue bin better men then *Iustices* of peace, that would both countenance a *Curtizan*, and boullter out a *Bwd*.

These poore *Harlots* haue sometimes bin brought to ride in a Cart, when the *Silken strumpets* (perhaps) haue ryden in *Coaches*: but there are no *Harlots* nowe a dayes, but those that are poore, for shee that hath any friendes at all to take her part, who dares call her *Harlot*.

Some good mans livery, the countenance of an office, the bribing of a Constable, or any thing will serue and shee that hath not twenty companiōs at a becke, that will stick to her at a dead lift, let her ride in a Cart in the Deuils name, shee deserues no better.

Should I now speake of spirituall Whordome, which the scriptur s doe call *Idolatry*, I dare scarce speake against it, for offending of *Bapistes*, that were neuer more dangerous, then they be at this houre.

I remember that many yeeres sithens, I sawe a fewe printed lynes, intituled, *The Blazon of a Papist*, written by some *Herault of Armes*, that had pretily contriued a *Papist* in the compasse of *Armory*.

Hee first made description of a *Papist Rampant*, a furious beast, and although it be written, that the *Deuill* goeth about like a roaring *Lyon*, yet the *Deuill* himselſe is not more fierce and rigorous, then is a *Papist*, where he is of force and abilitie to shew his tyranny, witnesse the murthers, the massacres the slaughters the poysoning, the stabbing, the burning, the broyling, the torturing, the tormenting, the persecuting, with their other bloudie executions, every day fresh in ex-

ample, infinite to be told, and horrible to be remembred.

The next is a Papist *Passant*, this is an instrument of sedition, of insurrection, of treason, of rebellion, a Priest, a Iesuite, a Seminary, and such other as doe finde so many friends in England, and in Ireland, both to receiue & harbour them, as it is much to bee feared, wee shall finde the smart of it in time to come: we haue then a Papist *Volant*, I thinke amongst the rest, these can doe least harme, yet they will say they flie for their consciences, when it is knowne well enough, they doe both practise and conspire.

Then there is a Papist *Regardant*, he obserueth times, occasions, places, and persons, and although he be one of the *Popes lustely gencers*, yet he walketh with such circumspection and heede, that hee is not knowne, but to his owne faction.

We are now come to a Papist *Dormant*, a slye companion, subtrill as a Foxe, he sleepest with open eyes, yet sometymes seeming to winke, he lookes and pryest into opporunities, still feeding himselfe with those hopes, that I am in hope, shall neuer doe him good.

There is yet againe a Papist *Couchant*, this is a dangerous fellow, and much to be feared, he creepes into the bosome of the state, and will not sticke to looke into the Court, nay (if he can) into Court counsels, he will shewe himselfe tractable to common wealths prescriptions, and with this shew of obedience to law, he doth the Pope more seruice, then twentie others, that are more resisting.

The last we will speake of, is the Papist *Pendant*, indeede a Papist Pendant is in his prime perfection: a Papist Pendant is so fitting a peece of Armory for the time present, as all the *Herauldes* in Englande are not able better to display him, a Papist is then in chiefe, when hee is Pendant, and hee neuer commes to so high preferment, but by the Popes especiall blessing.

bleſſing.

But if Lawes were as well executed as they be enacted, popery could not ſo ſpread it ſelfe as it doth, neyther in Englad nor in Irelande, nor it could not bee but that theſe diueliſh practiſes of poyſons, of Piſtoles, of Itabbing Kniues, and of gunne-pouder traynes, would bee important motiues, to ſtir vppe the conſiderations of thoſe that be in authority, to ſpy out theſe masked creatures, that haue tongues for their *prince*, but doe reſerue their hearts for their Pope.

But alas good *Vertue*, art thou become to faint hearted, that thou wilt not diſcouer thy ſelfe, that art thus injured: I wiſ thou hadſt neuer more need to look about thee, I would I could wiſh thee for a time to put away *Patience*, and to become a little while *Cholericke*, it not for their ſakes that do loue thee, yet for thine owne ſecurity, if *Vice* dare take boldneſſe to offend, why ſhould not *Vertue* take courage to correct: but I know it is but loſſe of tyme to ſpeake againſt popery, and as little it will preuaile to ſpeake againſt any manner of ſinne, yet we want no poſitiue Lawes whereby to bridle abuſe, but the example of a good life in thoſe that ſhould miniſter the due execution of thoſe Lawes, would bee more effectuell then the Lawes themſelues, becauſe the actions of thoſe that be placed in authoritie, are receiued by the common people, for precepts and inſtructions.

But the greateſt number of them, doe rather ſhewe their authorities in correcting of other mens faults, then in mending their owne, and it is hard, when hee that cannot order his owne life, ſhould yet bee made a miniſter to correct the miſdemeanours of others: there can neuer be good diſcipline amongſt inferiours, where there is but bad example in ſuperiours: but where ſuperiours haue beene more ready to ſupport ſinne, then to puniſh ſinne, and when a Noble-mans livery was countenance good enough to keepe a

Drunkard from the Stockes, an Adulterer from the Cart, and sometimes a Theefe from the Gallowes: when knowne Strumpets, could vaunt themselves to be supported and vpholden by great persons, and to receiue such countenance from them, that it was holden for a *Maxime* amongst a great number of young wantons, that to surrender themselves to the lust of such men as were in great place & authoritie, was the next way to get preferment, and to winne them many friends.

This was it that made a number of yong women (in those times) to shake off the vayles of shamefastnes, and to offer the vse of their intemperate bodies to common prostitution, though not verbally in wordes, yet vnder the shewes of their gaudie and gadish attiers.

I am not yet ignorant but that in these dayes there bee a number of women, that in respect of any abuse of their bodies are both good and honest, and yet if wee should iudge of them but according to their outwarde shewes, they doe seeme more Curtizan like, then euer was *Lais* of *Corinth*, or *Flora* of *Rome*.

The ancient *Romanes* prohibited all sortes of people as well menne as women, from wearing of any light coloured silkes, or any other gaudie garmentes, *Players* and *Hurlotes* onely excepted, for to them there was tolleration in regard of their professions.

There is mention made of a Canon in the *Ciuill Lawe*, where it was ordayned, that if a man did offer violence to any woman, were shee neuer so vertuous and honest, yet attyred like a Strumpet, shee hadde no remedie agaynst him by Law.

And we doe finde it testified, of a great *Lady*, who vppon some occation of busines, casting ouer her a light coloured vayle, and being thus met withall by a young gallant, hee
 beganne

beganne to court her with complements of loue, the which the *Lady* taking in great disdain, reprobued his saucinesse, that would offer that disgrace, to her that was honest, that shee was not as shee seemed to be to the outward shewe: the young gallant as angry as shee, returned her this answer.

Be what you list to be (sayd he) I know not what you be, but if your honestie bee such as you say, be so attyred then, or els be as you are attyred: *Vertue* is neuer decked vp with externall pompe, to procure respect, her very countenance is full of Maiestie, that commaundeth admiration, in all that doe behold her.

It hath bene questioned, whether *Chastitie* ioyned with *Vanitie*, doth merite any commendation or no, but that a proud and a gaudie garment should shroud an humble or a modest mind, it is *Rara Avis in Terris*, a matter seldome scene but this is out of doubt, that this ouermuch affected *Folly*, doth liue with no lesse suspected *Honestie*.

Shee is but an ill huswife therefore of her owne credite, that will bring it into construction.

The *Philosophers* would ayme at the inner disposition of the minde, by the externall signes of the bodie, affirming, that the motions of the body are the true voyces of the mind.

Augustus on a time of great assembly, obserued with diligence, what company they were that courted his 2. daughters, *Liuis* and *Iulia*, who perceiuing the first to bee frequented with graue and wise *Senators*, and the other againe to be solicited, with wilelesse and wanton *Roysters*, he discovered thereby their seuerall dispositions: being not ignorant, that custome and company doth for the most part sympathize together, according to the prouerbe, *Simile Simili gaudet*, like will to like, quoth the Deuill to the *Collier*.

A womans blush is a signe of grace, and a good woman

will quickly blush at many things, nay, it were enough to make a vertuous woman to blush, but to thinke with her selfe that shee could not blush.

The blush of a womans face is an approbation of a chaste and an honest mind, and a manifest signe that shee doth not approve any intemperate actions or any other wanton speeches or demeanores, that are eyther offered to her selfe, or to any other in her presence.

The woman that forgetteth to blush, it is an argument that shee is past grace, for shamefastnesse is not onely a bryde to sinne, but it is likewise the common treasury of feminine *Virtue*.

The bold audacious woman, cannot but be taxed of *impudency*, it is one of the notes that *Salomon* giueth, whereby to distinguish a good woman from a bad.

The beautie of behauiour, is more precious in estimation, then the beautie of the bodie, and the woman that will maintaine her credite, must not be too conuersant: but the time rather serueth to looke *Babyes* in womens *Eyes*, then to picke out *Moates*.

Yet I am sory for some of them, that (I thinke) will care little for going to *Heaven*; because there is no good *Coachway*.

Licentius ordaind the *Lacōnians* women, the exercise of their limmes, as running, leaping, wrastring, heauing and throwing of waights.

These exercises hee permitted, whereby to increase their vigor & strength, that their propagation & of-spring might be the more strong and sturdie.

But now, our women are trained vp in Idlenesse, in ignorance, in pride, in delicacy, & their issue (for the most part) are leaning to their mothers constitutions; feeble of bodie, weake in minde, effeminate and fearefull, fitter to ryde in a

Curtizans Come vp and downe the streets, then to bestride a stirring Horse in the Fielde, and doe knowe better howe to mannage a *Tobacco-pipe*, then howe to charge a *Pyke* or a *Lance*.

The *Laconian* women brought foorth a propagation of men of haughty courage, able both in bodie and minde, to serue their countrey, to defend and fight for their liberties, but our women in these times, they bring a generation of *Meerookes*, that doe bend their whole endeouours to effeminate nicitie, to pride and vanitie.

Cato being Censurer to make choise of a Generall for the *Panoman* warres, openly disgraced and dismissed *Publius*, because he had seene him to walke the streets of Rome perfumed: but now our gallants doe thinke themselves nothing more disgraced, if they be not so perfumed, be spiced, and be poudered, that a man may well vent them the breadth of a streete.

And from whence commeth this wearing, & this imbroidering of long lockes, this curiositie that is vsed amongst men, in freziling and curling of their hayre, this gentlewoman-like starcht bands, so be edged, and be laced, fitter for *Mayd Marion* in a *Moris dance*, then for him that hath either that spirit or courage, that should be in a gentleman,

But amongst all the rest of these ill becomming follies, that are now newly taken vppe, (me thinkes) these yellow starcht bandes shoulde bee euer best suited, with a yellowe *Coate*.

I haue heard of a Gentle-man that protested himselfe to bee so fierce and furious, if hee were but a little displeased, that during the time whilest his anger did last, he neuer durst looke in a glasse, for feare he should affraight himselfe with the terrour of his owne lookes.

And are not our gentlemen in as dangerous a plight now

(I meane these *Apes of Fancy*) that doe looke so like *Attwe-makers maydes*, that for the dainty decking vp of themselves, might sit in any Seamsters shop in all the *Exchange*.

Me thinkes a looking glasse should be a dangerous thing for one of them to view himselfe in, for falling in loue with his owne lookes, as *Narcissus* did with his owne shadow.

I am yet perswaded, that our women in this age are as really endued with *Natures* abilities, as they haue beene in times past, but they doe faile in that education that they had in times past, they doe now (for the most part of them) see nothing but vanitie, neyther doe I thinke, but that the same defect is it, that so infeebleth their of-spring.

But I cannot altogether blame the carelesnes of the world, that it is become so sparing of good endeouours, when there is neyther rewarde nor recompence for good desert, nor scarce so much as a *Memorandum*, for the most honourable enterprise, how worthily so euer performed.

We doe read of forraine estates, euen at this present time, what care they haue in rewarding the good, and punishing the ill, and in these two poynts, that is, as I haue sayd, in rewarding and punishing, consisteth so high a policie of good gouernment, that it may well bee sayd, that the *Turkes*, the *Persians*, the *Tartarians*, and many other barbarous infidels, haue built the foundation of their estates, especially vppon that ground worke, and haue aduanced themselves to that greatnesse, that they be now growne vnto, onely by these 2 vertues, in rewarding the good and punishing the ill.

For whom reward they, but *Captaines* and *Souldiers*, or where vse they liberalitie, but in the field amongst weapons.

How seuerer againe are they, in punishing of those, that do beare themselves carelessly in their places and offices committed vnto them, yea, they keepe no meane in disgracing base cowardly mindes, nor in honouring of haughty spirits,

and

and valiant *Souldiers*.

But with vs, our Parasites, our Panders, our Fauourets, our Fidelers, our Fooles, our instruments of ambition, our ministers of our wanton pleasures shall be rewarded, but wee neuer cherish wisdome, till wee haue cause to vse her counsell, and then (perhaps) shee may bee rewarded with some *Court holy water wordes*, and which wee will bestowe, but for our owne aduantage, & when our turne is serued, our kindness is estranged.

The world is not now the world that it hath beene, when the sauing of a Romane Citizen, was rewarded with honor, the humoure of preserving our Country is now spent, there is not a *Curtius* now to be found, and where should we seeke for another *Scenola*.

Desert, may now goe to Cart, and he that cannot ruffell it out in silkes, will hardly gette passage in at a great mans gate.

Hee that is thought to bee poore, is neuer thought to bee wise, nor fit to haue the managing of any matter of importance, all is well accepted that is spoken by authoritie, but truth it selfe is not beleueed, if it proceede from the mouth of pouertie.

By this contempt of pouertie, *vice* hath beene aduanced, and litchens riches haue thus crept into credite, the worlde is rather growne to giue way to the humour of a rich *Foole*, then to followe the direction of a poore wiseman.

Let vs nowe a little looke into the actions of this age, and speake truly, when was *Vertue* and *Honestie* more despised, when was Pride, Ryot, and Excesse, more inordinate, when was adultery, and all other vnchast liuing, either more apparant or lesse punished, when were all manner of abominations more tollerated, when those that should minister correction, will sometimes fauour their owne vices in others,

euery man accounting that to bee most excellent in fashion, that is most taken vppe and en-vred, by those that be most vicious.

Thou shalt not follow the multitude to doe euill, the commandement of the liuing God, *Exod. 23.* but for these *Adulterers*, these *Drunkards*, these *Swearers*, these *Blasphemers*, they haue made a sacrifice of their owne soules to the Deuill, & haue cast of all care, both of honour and honestie.

But to leaue the generall, and to come to the perticular, I tell thee thou *Adulterer*, I speake it to thy face, that besides the Poxe, and many other loathsome diseases, that are incident to *Whore-maisters* whilst they liue in this world, thy hot burning fire of lust, will bring thee to the hot burning fire of Hell.

And I tell thee *Dines*, that pamperest thy selfe in excessse, whilst *Lazarus* lyeth crying out at thy gate, readie to famish, *Lazarus* shall be comforted, when thou shalt intreat, but for one drop of cold water, to coole thy tongue.

And thou beastly *Drunkard*, thou monster of *Nature*, that amongst all other sinners art the most base and seruile: if a *Drunkard* were as seldome to be seene as the *Bird of Arabia*, he would be more wondered at, then the *Owle*, & more loathed then the *Swine*.

How many Crafts men that will labour all the weeke, for that which on Sun-day they will spend in an *Ale-house*, that will there most beastly consume in *Drinke*, that would relieue their poore wiues and children at home, that other whiles doe want wherewith to buy them *Bread*.

But if Drunkenesse were not so common as it is, a number of *Tauernes*, and *Ale-house* keepers, might shutte vppe their doores, but the custome of it doth make it so conuersant, that it taketh away the sence of sinne.

The generallitic of it, I shall not neede to expresse, when there

there is no feasting, no banqueting, nor almost any merrie meeting, but Drunkennesse must bee a principall guest: and what a glory is it after the incounter of their Cups, for one Drunkard, to see another carryed away vppon mens shoulders to the Beds.

The fruits of Drunkennes haue beene very well knowne, since *Lot* committed incest with his owne Daughters, since *Alexander* kild his *Clitus*, and since *Lucius pious* obtained that victory against his enemies, by making of them drunke, that hee coule neuer attayne vnto, so long as they were sober.

When the fume of the drinke once beginnes to ascend to the braine, the mind is oppressed with idle thoughts, which spurreth on the tongue, to contentious quarrelling, to slander, backbiting, to idle and beastly talking, to swearing and blaspheming, and in the ende, to stabbing and murdering.

I neuer yet knewe a Drunkard to be fitte for any good or godly exercise: and *Cesar* was wont to say, that hee stood more in doubt of *Brutus* and *Cassius*, that were noted to bee sober, then he did of drunken *Marcus Antonius*.

Let him be of what title he list, if he be a Drunkarde, doe but strippe him out of his gay cloathes, and scrape his name out of the *Heraulds booke*, and he is without eyther euidence or preheminance of the basest rascall, that euer was drunke in an *Ale-house*.

Now I tell thee againe thou *Swearer* and *Blasphemer*, that the heauie curse of *GOD* is still depending ouer thy head: thou that vppon euery light occasion, dost polute the name of God, that is to bee reuerenced and feared, and doest sette that tongue which by the right of creation, shoulde bee the *Trumpet*, to sound forth his glory, thou doest make it the instrument to prophane and blaspheme his holy name.

How many blasphemous wretches are there in these daies, that do make oathes their pastime, & will swear vpon pleasure & he that hath not for euery word an oath, & can swear voluntarily without any cause, is holden to be but of a weak spirit, a signe of want of courage: and he that should reprove him in his blasphemies, they say hee is a *puritan*, a precise *Foole*, nor fitte to hold a gentleman company: their greatest glory, and the way to shewe themselues generous, is to sette their tongues against *Heauen*, and to abuse that name, at the which they should tremble and quake with teare.

In the commandements of the first *Table*, God himselfe is the object, for they immediately appertaine vnto him, and therefore, he that taketh his name in vaine (I thinke) displeaseth God as much or more, as he that against the commaundement of the second *Table*, committeth murther, and therefore those positive lawes, that doe so seuerely punish the actuall breaches of the second *Table*, without any respect to the sinnes that are committed against the first, were rather sette downe by the policies of men, then by the rule of the written word of God.

He that should but touch a man in credite (if he be a man of any sort or calling) that should impeach his reputation, or flander his good name, there wanteth no good Lawes to vex and molest him, and to inflict those punishments vpon him, that they will make him to cry *peccavi*: but hee that should depraue God in his maiestie, that shall deprive him of his glory, or blaspheme his holy name, there is no maner of Lawe whereby to correct him, there is not so much as a write of *Scandalum Magnatum*, to be granted against him.

A common *Swearer* hath no excuse to pleade in his owne defence, but doth shew himselfe to be a bondslane to the deuil, and a fire brand of hell.

God himselfe hath pronounced against him: *The Lord will*

will not holde him guiltlesse that taketh his name in vaine, and the vision of the flying Booke, seene by Zacharias, that was twelue Cubits in length, and tenne in breadth, doth witnesse that the Curses are many, that are written, and doe hang in record against Swearers.

I thinke *Bribery* is no sinne at all, or if it be, it is but veniall, a light offence, a matter of no reckoning to account on.

It is like the disease *Morbus Gallicus*, which in poore men we vse plaine dealing, & call it the *Poxe*, but in great personages, a little to gilde ouer the loathsomnesse, wee must call it the *Gowt*, or the *Sciatica*: so that which amongst inferiors we call a *Bribe*, in superiors it is called a *Gift*, a *present*, a *Gratification*.

If a Lawyer for a fee of tenne shillings, doe sometymes take tenne poundes, it is a *Curtesie*, a *Benewolence*, but these *Curtesies* and kindneses are bestowed with as much good will as the true man, when he giueth his purse to the *Theefe*.

Yet he that hath iudgement to giue a *Bribe* with discretion, may worke wonders, he may run through-stitch with any businesse.

Jacob by sending of presents, may appease the anger of *Esau*.

Claudius by giuing of *Bribes* may escape correctiō, though he commit sacriledge in the Temple of *Minerva*.

Thou shalt take no gifts, for the gift bindeth the wise, and peruerteth the words of the righteous, Exod. 23.

But to make an end of this text, I will but adde thus much; that the giuing and taking of *Bribes*, and the buying and selling of offices, are 2. such plague sores to a common wealth where they be suffered, that they are no lesse hurtfull to the *Prince*, then preiudiciall to the poore subiect.

Should I speake nowe of Couetousnesse, of Vsurie, and of Pride.

Pride.

Couetousnesse is a sin that euermore hath beene hated, and Vsurie is a sinne that the world hath still detested.

But the pride of these times (if it were well considered) is much more odious in the sight of God, & many wayes more pernicious to the common wealth, then both those other of Couetousnesse and Vsurie, that are (and haue euer bin) accounted so loathsome.

Couetousnesse (I confesse) is the Curre, that thinketh nothing to be vnlawfull that bringeth in gaine, it is the canker, that eateth and deuoureth the gettings of the poore,

It is the *Viper* that spareth neyther friend nor foe, vertuous nor vicious, but where there is golde to be gotten, it teareth the very intrayles of whom soeuer.

He yeeldeth yet a reason for his scraping, and pleades the feare of want, alledging, that his greedie heaping and gathering together, to be but a Christian-like care that euerie man should haue to prouide for his family.

Simonides being demanded why he beganne to growe so miserable in his latter yeares, to fall a hurding vp of riches, when he was readie for the graue, to acquit himselfe of a couetous disposition, answered: because (sayd hee) I had rather haue goods to leaue to mine enemies, when I am dead, then to stand in neede of my friends, whilst I am aliue,

Thus wee may see there is not a vice so odible, but they haue skill to make it, with the visard of vertue.

And the Vsurer on the other side, he pleades not guiltie: nay, he will hardly be perswaded, that Vsurie is any sinne at all, or if it be a sinne, it is such a sin, as it lies in his owne will and disposition, what manner of sin hee himselfe will make of it, whether a little sinne or a great sin, or a sinne of any asize, that he himselfe doth list to forme or fashion it.

Nowe the Vsurer doth acknowledge that the Scriptures doe

doe prohibite the taking of Vſury, and (ſayth hee) ſo God himſelfe hath commaunded, *Thou ſhalt not ſteale.*

Now for a rich man to be a *Theefe*, euery man can ſay hee deſerues to be hanged: but for a poore man that is ready to famiſh, and in his neceſſitie, hee ſtealeth a loafe of Bread to ſaue his life, here is now a theft committed, & a direct breach of Gods commandement, yet to be comiserated.

From hence they would interre a tolleration in ſome perſons, namely, to men that be aged, to widdowes and to Orphanes: and there be ſome that publicquely in writing, haue maintained a tolleration to be had in theſe, and do thinke it a matter drawing nearer Charitie, for theſe to make profite of their money, rather then to waſte or ſpend awaie the ſtocke.

Here is yet a ſecond collection that is gathered by the Vſurer, yet (ſayth he) if a man be driuen into that neceſſitie, that he is inforced to ſteale (though it be but a loafe of bread for his reliefe) yet the theft is to be accounted ſo much the more, or ſo much the leſſe, in reſpect of the perſon from whom it is committed, for in ſuch a caſe, to ſteale from him that is rich, the robbery is nothing ſo intollerable in the eies of the world, as for him that is poore to ſteale from another, no leſſe poore then himſelfe: therefore (ſayth the Vſurer) we may take uſe of him that is rich, ſo we haue a conſciende to him that is poore, and to fortifie his conceit, he alledgeth certaine places of Scripture: *If thou lend money to my people, that is, to the poore, Thou ſhalt take no Vſury*, Exod. 22.

Here is nowe no prohibition but that we may take uſe of thoſe that be rich, it is but the poore that are only excepted.

And wee are yet agayne forbidden that wee ſhoulde take no Vſury, but it is *of thy brother that is ſalne in decay*, Leui. 25.

When the *Denill* came to tempt our Sauour Chriſt, hee beganne with *Scriptum eſt*, and the Vſurer to ſalue vp that

sinne that all ages hath detested, all places haue denounced, & all good men haue euer abhorred, haue learnd of the *Deuill* to alledge the holy Scriptures.

But Vsury is forbidden by Gods owne mouth, and therefore sinne, neyther is that reliefe to be found in it that many do expect, for wher it maketh shew to giue, there it taketh, & where it pretendeth to succour, there againe it doth oppresse.

And therefore hee that seeketh to assist himselfe by the helpe of the Vsurer, is like the poore *Sheepe*, that seeketh in a storme to shrowde himselfe vnder a *Bramble*, where hee is sure to leaue some of his *Wool* behind him.

There hath beene question made of Vsury, what it is, for some woulde haue it to consist onely, in the letting out of money, according to the letter as it is written, *Thou shalt not giue to Vsury to thy Brother*, Deut. 23.

Other some doeth thinke him to be as great an Vsurer, that taketh excessive gaines in any thing, as the other that taketh vse for his money.

He would vpholde his reason thus, if a poore man that is driuen into distresse, should come to borrowe the summe of twentie shillings of a monyed man, vppon a garment (or some other pawne) that not long before had cost him fortie: promising within one moneth or two, not onely to redeeme his pawne, but also to giue him reasonable vse for the loane of his money.

He is answered that to lend money vpon Vsury is against the rule of Gods word, and therefore (to auoyde that sinne) if he will sell his garment out right, hee will buy it (if twentie shillings be his price) but other money he will not lend, nor a greater summe he will not giue.

The poore man inforced by necessitie, is dryuen to take that twentie shillings, and to forgoe his garment, which he had beene better to haue pawned to an Vsurer, though hee had

had payd him after fixe pence, or eyght pence, yea, or after twelue pence a moneth, if it hadde beene for a whole yeare together,

There bee some that will in no wise acknowledge this to be Vsury, but let them distinguish howe they list, if I should giue my censure, I would say it were flat *Knauery*.

Euery man can call him an Vsurer, that setteth out his money, but hee that taketh aduantage of his poore neighbours necessitie, as when he knoweth him to be enforced to sell for neede, he will then haue it at his owne price, or hee will not buy: and when he is constraind agayne (by occasion) to buy, he will make him then to pay deare for his necessitie, yet howsoeuer he oppresse him eyther in buying or selling (they say) it is no Vsury, it is but honest trade and traffique.

He that selleth vpon trust, if it bee but for one moneth or fixe weekes, and maketh the buyer to pay fiftie shillings for that which in readie money, he might haue bought for 40. is he not an Vsurer.

These Shop-keepers that can blind mens eyes with dym and obscure lightes, and deceiue their eares with false & flattering words, be they not Vsurers.

These Tradesmen that can buy by one weight, and sell by another, be they not Vsurers.

These Marchants that doe robbe the Realme, by carrying away of Corne, Lead, Tinne, Hydes, Leather, and such other like, to the impouerishing of the common wealth, bee they not Vsurers.

These Farmers that doe hurde vppe their Corne, Butter, & Cheefe, but of purpose to make a dearth, or that if they thinke it to rayne but one houre to much, or that a drought doe last but two dayes longer then they thinke good, will therfore the next market day hoyle vp the prises of all man-

ner of victuall, be not these Vsurers.

The *Land-Lordes* that doe sette out their linings at those high rates, that their *Tenants* that were wont to keepe good Hospitalitie, are not nowe able to giue a peece of Bread to the *Poore*, be they not Vsurers.

If these, and such other like Capitall Crimes, be not reputed to be Vsurie, let them guilde them ouer with what other titles they list, I think them to be as ill (or worse) then vsury.

If the *Bookes* of *Moses* be aduisedly considered of, there be as dangerous menaces against great *Purchasers*, as there be against *Vsurers*; and God himselfe hath sayd, *Thou shalt not couet thy Neighbours House*, and our Sauour Christ hath pronounced a *wo*, vnto him that *ioyneth house to house, or land to land*. and would not haue men therefore to flatter themselves too much, or to thinke themselves more honest then (indeede) they be: for if we relye so much vppon the bare letter, hee breaketh the commandements of God in as expresse a manner, that hath money in his purse, and will not lend to his needie *Neighbour*, as hee that lendeth money to vse: for the same God that forbiddeth to take Vsurie, sayth againe, *Thou shalt not shut vp thy compassion, but shalt Lend*: And David in his 112. Psalme sayth, *A good man is mercifull and Lendeth*.

Our blessed Sauour agayne in the 6. of *Luke*, Doe good & lend looking for nothing againe.

It followeth then, when a man is enforced by necessitie, to borrowe, he that hath money and will not lend, is no better then an Vsurer.

And as he is thus commanded to lend, so he is enioyned againe not to keepe his neighbours pawne, *If thou take thy neighbours rayment to pledge, thou shalt restore it before the sunne goe downe*, *Exod. 22.* And for feare of forgetting, in the 24. of *Deut.* it is yet againe Iterated in these wordes, *If it bee a poore body, thou shalt not sleepe with his pledge.*

So

So that wee may conclude, the *Vsurer*, that will not lend but for gaine, the *Miser* that will not lend at all, the *Land-Lord* that racketh vppe his rents, the *Farmer* that hoyseth vp the market, the *Marchant* that robbeth the Realme, and all the rest what some euer, that doe oppresse the poore, they are all in one predicament, and may bee all called the *Devils Iorny-men*, for they doe the *Devils Iorny worke*.

Here is now to be considered, that these loathed sinnes of Couetousnes and vsury, though they haue pleaded in their owne excuses, yet they haue euermore beene condemned euen from the beginning, and so they are continued euen at this present houre.

But this monstrous sin of pride, for the which the *Angels* were throwne out of *Heauen*, & by the which the vengeance of God hath beene so many times drawne vpon this *Globe of Earth*, it is now growne into a *fashion*, and it is become so general, that it is but in vaine for any man to speak against it.

It is community that taketh away the fence, and then example is it that bloteth out the shame, for the power of example being so common as it is, is a motiue good enough, to perswade that pride is no sinne, which is in such generalitie amongst them that be of the best account.

Pride if in a Prince, it ruines the loue of his Subiects, if amongst Subiects, it breedeth neglect of dutie to the Prince, if in any States-man, it draweth contempt, both of Prince and Subiect: the pride of this age is growne to that height, that wee canne hardly knowe a Prince from a pefant, by the view of his apparrell, and who is able by the outward shew, to discern betweene *Nobilitie* and *Serulitie*, to knowe a Lord from a Lowt, a Lady from a Landresse, or to distinguish betweene a man of worthinesse and a base Groome, that is not worth the clothes that belongs to his backe: they doe shine in silke, in siluer, in golde, and that from the head, to

the very heele,

With titles, with worship, and with words, we may distinguish estates, but we cannot discern them by their apparell.

It is pride that hath depriued the *Angels* of the ioyes of *Heauen*, it hath beene the ouerthrow of kingdomes, & common wealthes here vpon the Earth, it is the inhanuser of all our miseries nowe in this age: it hath banished Hospitalitye and good house-keeping, it hath raysed the rates and prises of all things, it breedeth dearth & scarcitie, it inforceth theft and robbery, it is ~~pride that filleth the prisons~~, and bringeth numbers to the gallowes, it is onely pride, that impouerisheth Cittie, Towne, and Country, it is it that maketh so many Townes-men and Trades-men to play Banckropt.

It is pride, that hath expelled our Yeomandry, that hath impouerished our Gentility, it hath replenished the Realme with bare and needie Knights, and it threatneth a worse succeeding mischiefe, then I dare set downe with my pen.

It is pride, that hath banished Hospitalitye, and where hospitalitye is once putte to flight, there charitie doth seldome shewe his face, for charitie is so combined with Hospitalitye, that where the one becommeth lame, the other immediately begins to halt.

I did neuer beleue the Popes *Transubstantiation*, but now I see charitie is transubstantiated into braue apparrell, when we shall see him that in a Hat-band, a scarfe, a payre of Garters, and in Roses for his shoe-strings, will bestow more monee, then would haue bought his great grandfather, a whole suite of apparrell to haue serued him for Sun-dayes.

Thus we doe see, it is pride that wasteth and consumeth all things to vphold it selfe, it destroyeth both loue & hope, it is pernicious in the poore, it is maligned in the rich, neither can a Prince himselfe that is proud, bee able to shroude himself from cōtempt of the vulgare, but he shalbe despised.

Marry

Marry the best sport in this sinne of pride is this, we shall neuer see two proud persons, but the one will enuie and despise the other, for pride doth malice pride, & it will mocke and scorne at that pride in another, that it will neuer marke nor see in it selfe: it is a vice that is left destitute of all helpe or defence, or of friendes, it was expelled from *Heauen*, and it is the most consuming plague, that may happen vpon the earth, and the best reward that belongeth to it, is the burning fire of *Hell*.

Tell me nowe thou proud presumptuous flesh, hast thou not reason to turne ouer another leafe, when wrath seemeth so to threaten, as though there were no sauing sayth left vpon the earth.

Nature hath sufficiently taught vs to lift vppe the hande before the head, because the head is more worthy then the hand, and the spirit of God that hath created this *Nature*, should it not teach vs to forsake our owne willes, and to giue place vnto his, without the which our willes could not be.

We doe neglect the Iudgements of God, and notwithstanding the myracles he hath shewed vnto vs, we aske with *Pharao*, *Who is the Lord*, but we doe not lay holde of them to our instruction, perhaps we may sometimes wonder at them but neuer profit by them.

I haue thus farre presumed to thrust my lynes into the wide worlde, to abide the fury of all weathers, if they proue distastfull to some palates, yet I hope there bee other some, that will better relish them, for those that shall thinke

them too tart, let them vse them in the stead

of *Veriuyce*, for sweete meates

are cuer best relished with

sourefauce.

FINIS.

Epilogus.

Now after 23. Bookes by me already published, to make them up
iust 2. dosen, and for my last farewell to the Printers Presse,
I haue tasked my selfe to such a kinde of subiect, as is better fitting
to be roughly rubbed with a reprehending veritie, then slightly to
be blanchèd ouer with any smoothing flattery.

- I knowe I shall offend a number, for I haue inueighed against
sinnes and that of seuerall sorts, perhaps some will say I am too bit-
ter, but can we be too serious in exclaiming against Pride, against
Adulterie, against Drunkenness, against Blasphemy, and a-
gainst such other, and so great Impietie, as I thinke since it rayned
fire and brim-stone vppon Sodome and Gomorah, there was ne-
uer the like: if it be not now time then, both to speake and to write
against those abominations, it is high time the world were at an
end.

I haue not meddled with any thing that is repugnant to religion:
And for matters of state it fits me not to deale withall, for Saty-
ryck inueighing at any mans pryuate person it is farre from my
thought: Yet I am sure to want no censuring, but I haue armed
my selfe against all those reprocches, wherewith malice it selfe is able
to load me, my soule and conscience bearing witnes that my intent
hath beene no other, then to drawe men into a due consideration,
how much they loose of Time, in hunting after vanities: then lette
Detraction whet his tongue and spare not, if I displease any, if
they be not such as are but weake of Iudgement, I am then
sure they bee such, as doe knowe themselves
to bee faultie.

FINIS.

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